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[THE ONEIDA COMMUNITY

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THE CIRCULAR

Has for its fundamental principles the Religion of the Bible and the Socialism of the Primitive Church. Its aim, however, is to give its readers also a supply of general intelligence, and the news of the day.

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Support of the Circular.

As will be seen by the terms at the head of this column, the Circular is offered to those who wish it, as the gospel is, without money and without price. It is supported at present, first and principally, by the funds of the Oneida Association and its branches; secondly, by the free contributions of its friends and a few remittances from those who choose to pay for it. Our expectation, however, is that the idea of a Free Daily Religious Press, as the complement and consummation of Free Schools, Free Churches, and Free Benevolent Societies, will gradually become known, and be appreciated among all spiritually minded religionists, and that thus the Circular, as the embodiment of that idea, will draw to itself a volunteer constituency, more wholehearted than that which surrounds, for instance, the Bible Society, and endow it annually with a revenue of three hundred thousand dollars.

Provoking to Love.

'Let us consider one another, to provoke unto love, and to good works.'—Heb. 10: 24.

The world is well skilled in the art of provoking to wrath and strife and revenge; but to provoke one another to love is something new, and all untried: indeed we are so accustomed to associate wrong with the word 'provoke' that its use in this connection seems a mis-use. But it is the happiness of our nature that all its susceptibilities to evil can be turned to the best account for good; and strength of passion and power of excitement, which in the world are so uncomely and disastrous, under divine impulses become beautiful and glorious in their effects. We have only to use the proper stimulus, and love can be provoked as certainly as wrath. Devise occasion, and we shall see it flash out and retort like a burst of anger. We shall see it kindle with excitement and grow passionate and phrenzied, and acquire all the intensity of revenge; and as revenge in its vehemence stops at nothing, but follows its bent through fire and water, so love, sufficiently provoked, will overcome incredible difficulties, and perform exploits of heroism unknown to the tameness of common life.

The art of provoking love is unstudied in the world, because love is little valued. Men will sell love for almost any thing—sometimes a ninepence is consideration enough for losing another's friendship,—and the most pitiful triumph of opinion or will, compensates a man for the dislike and hatred it obtains him. His own perquisites of property and will, are more to him than all the warm affections of his kind. But to believers who are not conformed to this world, love is a treasure beyond price, and acquisitiveness is put on its sharpest scent to procure it. It has orders to sell every thing for love, but truth.

The apostle says, 'consider one another, to provoke unto love,' &c. The art of provoking to wrath seems to come by nature; men practise it without forethought; but some consideration is required to make us successful in provoking love; we are to consider not ourselves, but *one another*. It is natural for men to consider themselves and inquire what is agreeable to their own tastes and constitutional peculiarities, and what will advance their own interests; but it is according to heavenly wisdom that we should find happiness, not egotistically, but in the love which will be the return of our consideration for others; and we miss happiness when we pursue it too directly; when we would pour it into another's cup it overfloweth into our own. In the science of music we have melody, an agreeable succession of single sounds; and harmony, the tasteful combination of a variety of sounds. Mere melody, is comparatively insipid; it is in harmony, in the concord of many melodious sounds, that music displays her power and attraction. Isolated happiness is like melody, feeble and tasteless, compared with the music of union, the blissful concord of hearts; so that if we

seek the highest gratification of our own tastes, we shall consider others, and learn the skill of producing chords in exquisite variations; in other words, the art of provoking love.

Of general things, *cheerfulness* is a great provocative of love. One who is uniformly happy, and bright-eyed, whose presence is like a May morning, sunny and musical and enlivening,—such a one will provoke love whether he tries or not—whether he says much or little; and there is no surer way to repulse love than to be sad and moping—devoured with private speculations and the canker of egotism. Love flies not a homely, but a downcast face. We can learn to say 'that's good,' to whatever comes along, and so 'drive dull care away.' The testimony of our tongue will give a great advantage to the spirit of cheerfulness; confession is always one of our weapons of conquest. Cheerfulness is diffusive—it shines for others; but melancholy begs for itself. Facility of yielding, and suppleness of manners will always provoke love. When there is truth or essential interests at stake, we are bound to be as inflexible as an oak; but this seldom occurs, compared with the thousand little daily occasions when unimportant things bring up a question of difference, and we have a chance to provoke love by giving way on our part and promoting with alacrity the contrary side. Perhaps our judgment is better than the other's; yet the love we provoke by compliance is worth more than the difference. Very often the real advantage on one side or the other of a disputed point amounts to nothing; it is pride of opinion that must be maintained; but if we are wise, pride of opinion will be utterly condemned for love; we shall rejoice in the chance to be generous, to give rather than receive the favor of compliance; for in this case as in all others, 'it is more blessed to give than to receive.' And if we would be eminently successful in provoking to love, we should not only acquire a facility of yielding, but a facility of entering into another's plans with all our heart—of showing relish, and becoming enthusiastic in carrying out his schemes. 'Whoever shall compel thee to go a mile, go with him twain.' Add to your compliance cheerfulness and good will, and be happy in seeing others enjoy themselves in their own way. We may take a hint for our purpose from the way the world provokes to wrath. The most frequent cause of quarrels is evil speaking; and hatred is embittered and infuriated by abusive personalities—by taunts and impudent sallies. *Twitting* is a favorite method of inflaming passion. If men want to heat up a strife they begin to twit each other, and we have their characters all overhauled and every little meanness each ever committed dragged to light. Well, believers may innocently reverse this performance, and twit each other of beauty and goodness, and the graces of character which God has liberally bestowed. Every body loves to be praised, and there is no

passion in nature more innocent. Its gratification is one of the delights of heaven. If we can confess our salvation without boasting, we can praise the saints without flattery. Paul's epistles are full of praise to his children. His censures are more sparing than his commendations. The effect of praise on believers is doubtless to strengthen their justification—to second their own word of testimony and enliven their faith. 'Whatsoever things are true, whatsoever things are honest, just, pure, lovely, and of good report, if there be any virtue, if there be any praise, think on these things,' and speak of these things, not abstractly, but as they are actually exemplified in the church. Skillfully using this provocative, we shall see the contrary effect of evil speaking, in the love and mutual delight which will be excited.

We should not be ashamed to let others know we want their love. Considerable importunity in this plea would not disgrace any one. Love generally waits to be asked, and does not bestow itself on indifference or the appearance of indifference; and yet there are many who desire to be loved very much, whose dignity and self-esteem are so chary of confessing it by word or action, that they starve in the midst of plenty. To such we would commend a saying of a distinguished author—'The foolishness of love is better than the dignity of egotism.'

The Pentecostal Spirit

We cannot too often refresh our minds with the scene of the day of Pentecost.—There we behold the natural and most beautiful results of the outpouring of the Holy Spirit. 'When the day of Pentecost was fully come, the disciples were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost:—and what were the RESULTS? 'All that believed were together, and had all things common; and they did eat their meat with gladness and singleness of heart.' (Acts 2.) It is evident to me that they did 'eat their meat with gladness,' because they had 'singleness of heart.' The fact that they were 'converted, and had become as little children'—having their attention single-eyed toward God—and were delighted with their good, praising God with their whole hearts—was the reason why they ate their meat with gladness. Everything tended to intensify their life, and give it a single purpose. The day of Pentecost was a very momentous time. The disciples had looked forward to it with great interest and expectation. They had been through great trials since the death of their master; but at this time a crisis took place in their experience, and their labor was crowned with abundant fruit. The masses of the people to whom the apostles preached, 'were pricked in their hearts,' and cried out, 'What shall we do?' The circumstances of the occasion brought all believers into an intensi-

ty of purpose that carried them away from the ordinary turmoils of life, and raised their souls to God and heaven.—They had but one thing to attend to—they sought only the 'kingdom of God and his righteousness.' They were men of one idea—men who cared neither for their property, their reputation, nor their lives. 'They sold their possessions and goods, and parted them to all, as every man had need.' Their hearts were pure, free from all the turbid influences of the world, and were therefore good conductors and channels of the spirit of heaven; and that spirit flowed in upon them, and filled their hearts; 'and they did eat their meat with gladness and singleness of heart,' as free as little children, in the presence of God who loved them.

There is the model we must look at in our eating and drinking. We must cultivate in us the same intensity of purpose that the disciples had on the day of Pentecost, and free ourselves from all double-mindedness. 'Purify your hearts, ye double-minded.' 'Blessed are the pure in heart, for they shall see God.' Those who have hearts pure enough to see God will enjoy their food, eat without fear, and have good digestion. The pure in heart will see beauties in everything: every object will reflect upon them Divine glory.—*Table-Talk.*

THE CIRCULAR.

ONEIDA, APRIL 22, 1858.

The Social Problem.

Mr. T. Moore in the *Phalansterian Record* says:

"Our friend T. L. P., of the *Oneida Circular*, in noticing our movement charges us with being governed by the spirit of selfishness. If it is selfish to 'love our neighbor as ourself,' or to take as much interest in promoting his happiness as we do in that of our own, then we plead guilty, and claim that the true development of selfishness is not an 'evil.' The great point on which humanity needs to be enlightened is: that the interest of every individual is involved in that of every other individual. When this comes to be fully understood, in connection with the fact that it is our privilege to lay up treasures here on earth that may be transported to our permanent habitation located beyond the gates of death, then selfishness will no longer lead to the deplorable results that now obtain in isolated life. It will be no longer necessary to invoke the aid of superstition in order to induce men and women to seek their highest interests; to know the Truth will then be the only requisite. The Mormon harmonizes his community on the idea of finding the will of God inscribed on brazen plates where they had been hidden away for ages. The Shaker harmonizes his on the idea of the Divinity of Ann Lee. Now our friend T. L. P. will tell us that these are both superstitious absurdities, yet he will acknowledge their sufficiency to harmonize these communities in a reconstruction of society. Now the story about the conversation that occurred between the Serpent and Mother Eve in the garden of Eden, to some minds appears equally absurd with these others; yet he holds that a belief in that and its consequences is all-sufficient, and the only thing that is sufficient to re-organize society into a 'vital harmonious structure.'

"Is this so? Is mankind so constituted that he cannot be saved by coming to the knowledge of the simple truth, the naked truth, divested of all superstition? Our hopefulness dictates an affirmative reply."

We were not aware before, that we had charged our Phalansterian friends with being 'governed by the spirit of selfishness.' In our paper of March, 4, in connection with a notice of the Fourier Phalanx Movement we made the following remark:

"We certainly sympathize with all earnest aspirations for a better human society, for a power that shall destroy that which is evil, and develop truth and goodness and happiness in men's hearts; but we fear that our friends will need something better than mere 'Cooperative labor, Joint-Stock Property, Equitable distributions of Profits, Association of Families, Integral Education, Mutual Guarantees and Unity of Interests,' to do this.—Our own experience shows us, and the vicissitudes and fate of Association movements hitherto, confirm the fact, that the reconstruction and regene-

ration of society is impossible, so long as men are subject to the spirit of selfishness. A power must be brought to bear upon men which is stronger than selfishness—stronger than any form of evil—strong enough to regenerate the springs of their life, before they can be organized into a vital, harmonious social structure."

We certainly intended no reflection on the motives of our Phalansterian friends in this; for we have always felt a friendly interest in their enterprise, and earnestness for the improvement of society; we wished merely to point out what we considered a deficiency in their system, as a basis for the reorganization and regeneration of society. This deficiency we conceived to be the lack of the Religious element—of a unitary faith in Christ as a power to change and renovate human character, and save men from sin and selfishness. To us it is one of the plainest of facts that men—all men—until brought under the influence of the gospel of Christ, are subject to the power of the spirit of selfishness; or in the words of the Apostle, the 'whole world lieth in the wicked one.' And so long as men are in that state, they are individual and independent in their tendencies, and the rule of I and mine, and of individual sovereignty prevails, and expresses itself in all manner of selfish institutions and laws—such as personal property, marriage &c. Fourierism with its Cooperative labor, its Equitable distribution of Profits, its Mutual Guarantees &c., as far as our observation and apprehension of it goes, does not cure this state of things. To a certain extent, it refines individualism—subjects it to regulations and laws, but it leaves the ego unchanged, and uncombined. It does not make men as to their faith, life, affections and interests, 'members one of another.'

Now for the 'reconstruction and regeneration of society'—our friends will please notice that we use the two terms in connection—we are 'superstitious' enough to believe that the first thing that is necessary, and without which success is impossible, is the saving of men from sin and selfishness by the power of Christ's life. The Mormon may adopt the barbarous institutions of polygamy, or the follower of Ann Lee may cling to the unnatural restraints of celibacy, and both may be devoted to unnatural and untruthful religious systems, but it is evident that neither the one nor the other has succeeded in building up a true and living social order purified from evil.—What mankind wants, is not a modification of the old systems, but a new and vital form of society—the offspring of resurrection life, a heavenly order in which love shall take the place of selfishness, communism of life, affection and all things else, the place of individualism and private property. And we know of no way in which this can be attained except through the Gospel of the New Testament—and through the influence of that Gospel, we do know that it can be attained. The account of the fall of man in the Bible, may appear very 'absurd' to many persons; but we would humbly and kindly suggest, that it is possible and even probable that this, and many other so-called absurdities of the Bible, when rightly understood, will be found of infinitely more value in solving the problems of human destiny, human society and human happiness, than all the speculations of Fourier and Owen put together. Man is so constituted that he cannot be saved in any other way than by coming to 'the simple truth.' But the truth is not an abstract thing, a mere proposition, it is a living being. 'I AM THE WAY, THE TRUTH, AND THE LIFE,' said Christ. Christ is the embodiment of the truth, and 'there is no other name under heaven by which men can be saved.' And it is only by loving the truth as a living personal being—loving God with all the heart, soul, mind, and strength, that we can truly 'love our neighbor as ourself.' And if it is 'superstitious' to believe the Bible, to cherish the faith of Christ, to live for the great purpose which Paul held on high before him,—to attain unto the Resurrection of the dead—then we are willing to be included in that class.—T. L. P.

Our Duty to Cultivate and Enjoy the Beautiful.

'A thing of beauty is a joy forever.'

This line of Keats' expresses a sentiment which is quite the reverse of the prevailing feeling among mankind. The world is full of maxims which represent beauty as a superficial, non-essential, ephemeral thing, which it is the part of wisdom to regard as of trifling account in comparison with the more important business of storing the purse, the mind, and the moral sense, with material, intellectual, or moral wealth, by some wearisome, painstaking method, thus laying a solid basis for happiness at some future time.—This feeling is generated by the old mercantile,

debit-and-credit spirit, which says that every joy is purchased at the expense of pain—that every income of happiness is the result of a corresponding outlay of irksome painstaking and sorrow.

However true and fair this philosophy may appear under the satanic regime which human nature is experiencing, it is evidently no part of the philosophy of the kingdom of heaven. 'Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.' The condition and spirit of little children, is farthest of anything removed from this disposition to balance accounts between pain and happiness.—Their joyous life gushes forth in an exuberance of happiness, drinking in with unthoughtful pleasure the beauty of every thing around them that pleases, utterly regardless of any future showing of accounts which shall demand of them a penance of pain. They feel that father and mother will provide for them, and their most serious business is to get all possible enjoyment out of their circumstances. Christ tells us that 'of such is the kingdom of heaven.' If this is a prime element in the character of the inhabitants of heaven, it behoves us to look into the matter and see how this quality of life is consistent with continuous and eternal happiness. How is it that happiness begets happiness—that 'a thing of beauty is a joy forever'?

The mind of God, and the mind of man as his image, have been compared to the silver plate which receives the impression in the daguerreotype process. The mind, like the daguerreotype, takes the image of every thing that strikes it, and that image, for ought we know, is preserved forever. At least we may conceive that a perfect mind would preserve its good impressions forever. Hence when a thing of beauty gives its pleasurable impress, however ephemeral may be its character, its image is stamped on the indestructible tablets of the mind, and it thus becomes one of the eternal sources of joy that is laid up in heaven for us. The faculty of receiving and retaining impressions, is one that is susceptible of infinite improvement and perfection. The more of good impressions we receive and retain, the more capable we are of receiving and retaining them. When a multitude of these impressions has entered at our various senses, imagination works them up into new forms of beauty, and if we have a true artist's enthusiasm and skill, we shall in some way reproduce these forms in the external world, thus affording new impressions of beauty to other minds, where, as in a good soil, it shall spring forth into new and more exalted forms of beauty. Thus a thing of beauty becomes not only a joy forever, but the seed of an eternal succession of those joys which shall go to make up the happiness of heaven. The truth of this philosophy is well illustrated by the habits of painters. Before reflecting upon it, I was curious to know why painters considered it so very essential to their success as artists that they should reside for a time in Rome. But it is clear that it is only by studying the works of the old painters, and catching a vivid impression of their genius, that they could hope to excel.

If this is the true philosophy respecting beauty and happiness, how important it is that we cultivate our susceptibility in this direction. We hope to live in a world where we shall spend an eternity in receiving and reflecting the beauty and glory of God and his creation—where we shall be valuable according to the amount of faculty that we possess of giving and receiving pleasure. Then how shall we best prepare ourselves for such an existence? Shall we do it by storing our minds with intellectual wealth? Or shall we do it by heaping together the good things of this life? No indeed! Heaven lies in none of these directions. We attain to it only as we grow in power to receive and produce happiness; and all these kinds of wealth are valueless to us unless we possess this faculty. How necessary then it is, that we study to make ourselves and every thing around us attractive. In studying the beautiful, in whatever direction it lies, whether in the worship of God, or in our intercourse with each other, whether it is in our business arrangements, in the cultivation of the land, in music and dancing, or amusements of any kind, let us not feel that it is so much labor lost. Let us remember that heaven is made up of beautiful things, and that 'a thing of beauty is a joy forever.'—H. J. S.

CURIOUS TYPOGRAPHICAL ERROR.—Trench, in his latest work on the English language, points out a curious error in the 24th verse of the 23d chapter of St. Matthew. The words, 'which strain at a gnat and swallow a camel,' the pro-

essor thinks contain a misprint, which having been passed over in the edition of 1641, has held its ground ever since. The translators intended to say, 'which strain out a gnat and swallow a camel,' that being the correct reading of the original, as appears in Tyndale's and Cranmer's translations, both of which have 'strained out.' It was the custom of the stricter Jews to strain their wine, vinegar, and other potables, through linen or gauze, lest unaware they should drink down some little unclean insect, as a gnat, and thus transgress the Law. It was to this custom the Savior alluded, intending to say that the Scribes and Pharisees, while they strain out a gnat from their drink, would yet swallow a camel at a gulp.—*Life Illustrated.*

The secret of happiness lies in FAITH, which is the 'evidence of things not seen.' To a man of faith, the unknown is full of God, angels, and glorified beings—a great unfathomable depth of beauty, poetry, wisdom, and power: and he may go on his way continually rejoicing. But to a man without faith, the unknown is full of spectres, ghosts in white sheets, &c.,—a great abyss of darkness, uncertainty, and death.

LATEST NEWS.

FROM WASHINGTON.

Our latest news from Congress leaves the Kansas Admission bill still in suspense. After the House had voted to ADHERE to its amendment, the bill came up again in the SENATE on Thursday the 13th, and on motion of Mr. Green, (Mo.) the Senate voted (30 to 24) to insist on its disagreement, and ask a Committee of Conference with the House. Messrs. Green, Hunter and Seward were then appointed the Committee on the part of the Senate, to confer with a similar Committee of the House, should the House consent. On Wednesday the 14th, the Kansas bill being taken up in the House, and a message from the Senate insisting on its disagreement having been read, Mr. Montgomery (Pa.) moved that the House insist on its adherence, and demanded the previous question. The vote on this motion was, Yeas 108; Nays 107. The Speaker then voted in the negative, which made a tie, and so the motion was lost. Mr. English (Ind.) then moved that the House agree to a Committee of Conference, and on this proposition called for the previous question. The vote being taken stood, Yeas, 108—Nays 108, a tie. Mr. Speaker Orr then gave the casting vote in the affirmative, and so Mr. English's motion was carried. The Committee appointed by the House are Messrs. English, Stephens and Howard. Several meetings of the Joint Committee of Conference have been held, but no conclusive result has yet been reached. The latest advices state, that Mr. English had proposed a new Kansas bill as a substitute for the Lecompton ordinance, but yet quite objectionable to the Anti-Lecompton party; that this substitute was, without debate, immediately adopted by Stephens, Green and Hunter, and thus agreed on as the Conference Committee's report. Although this new substitute, it is thought, may pass the Senate, it is believed that the House will never accept it.

Both Houses of Congress have agreed to adjourn on the 7th of June.

Vol. seventh of Bancroft's 'History of the United States' has been published. It brings the history of the country down to 1776, and forms the first volume of the history in the Revolution. The work is spoken of as being a model of condensation and compactness of style.

A newspaper is published at Kurman in South Africa in the Bechuana language. It is issued monthly, and is got up and printed by Mr. Ashton at the mission press at that station.

It has been said, that grafting the fine English gooseberry on the common Missouri flowering currant, prevents the mildew. We cannot vouch for the truth of the assertion, but the experiment is easily tried.

The Government of Spain has lately presented to the Cortes a project of a law for the abolition of Slavery in the Spanish Colonies. This doubtless has reference to Cuba and Porto Rico, these being now, as we understand, the only part of the Spanish possessions in which Slavery exists.

D. J. S. Rock, a colored citizen of Boston, proposing to go abroad from this country, recently applied, through Senator Wilson, to the State Department at Washington, for a passport. Secretary Cass refused to give the passport desired, on the ground that it would be equivalent to a

certificate of citizenship, and that no such passport had ever been granted to persons of color since the foundation of the Government. In reference to this last statement of the Secretary, the *Tribune* says: 'While we are sure that it is not according to the fact—that, on the contrary, negroes have received passports under different Administrations—there is not another Government on the face of the earth mean enough to refuse one on such grounds.'

FLOOD IN THE MISSISSIPPI.—An almost unprecedented flood has lately prevailed on the lower Mississippi. In some places it is said to be higher than ever known before, from the combined floods of the upper rivers running into the Mississippi, from St. Paul down, occasioned by the heavy rains which have extended through the whole western and northwestern country. A crevasse or breach in the levee has taken place opposite the city of New Orleans; large tracts of the adjacent country have been overflowed, and immense damage done to plantations and other property.

An Oneida Journal.

Wednesday, April 16.—A pleasant day succeeding the rain of yesterday, and out-door activity resumed with fresh enthusiasm. Farmers and gardeners are alike busy preparing the ground and scattering seeds with seeming prodigality, but with a quiet assurance of reaping thirty, sixty, or an hundred fold in due time.—**Evening.** Continuation of a discussion which had been called up several times previously, on the topic of *speculation*. The question arises whether this is not a legitimate element in successful business operations? And if so, why should we not have the benefit of it, conducted on an honorable basis? It was remarked by one, that speculation was in fact no new thing with us. For, it was asked, what is buying silk, for instance, to sell again, but speculation? Members were invited to present their views of the ways and means that were open to us for successful increase of our income, either in the way of production or speculation. One suggested that our nursery of fruit-trees might be made a source of income and profit to us by extending it, and giving it proper attention. We already realize a considerable sum every year, from this department. Another suggested buying cattle for market, another fruit, &c. The suggestion of fruit-dealing, in the season of it, met with pretty general favor. We are planting fruit trees every year, and making extensive preparations for fruit-growing for market; and in connection with our own marketing, we shall, it was thought, naturally draw in the productions of the surrounding neighborhood and country. A committee of two was nominated to have an eye to the enterprise, and be ready to act when an opportunity should offer. One brother remarked that our *primary* function as a business Community was *production*; that that interest should be attended to faithfully *first*, and then if means and opportunity offered, we would be free to branch out into buying and selling—speculation.—G. W. N. and G. W. H. left this morning on a peddling tour, going to Syracuse by cars, and from thence west by private locomotion.

Thursday, 15.—A showery, April day, and vegetation springs forth rapidly under the genial influences of sunshine and showers. One of our poets says:

"The country ever has a lagging spring.
Waiting for May to call its violets forth,
And June its roses. Flowers and sunshine bring
Slowly the deepening verdure o'er the earth;
To put their foliage out, the woods are slack,
And one by one the singing birds come back."

However true this poetry may be in general of the country, it can hardly be said of this spring of 1858, which has gladdened us with unusual alacrity in its advent and advancement. The frogs, (always among the first heralds of spring time,) have been jubilant in the ponds and marshes for more than a week. And the violets, instead of waiting for May to be called forth, greeted us with their presence before April was half gone. Instead of waiting till June for roses, we shall fondly anticipate them in May this year, and present appearances indicate that we shall not be disappointed. And the exceptions hold good all through the poet's enumeration of 'deepening verdure,' the 'foliage of the woods,' and the return of the 'singing birds.' We must acquit them of being 'slack,' this once at least.—The farmers have in progress a long ditch, (70 rods,) in one of the large lots west of the Mansion, through a low, wet swale, for tile underdraining, preparatory to plowing and co. n-planting.—One of our visitors to-day, is a Mr. M. QUINBY,

a practical bee-keeper, and the author of a book which we have in our library, entitled, 'Mysteries of Bee-keeping Explained; being a complete analysis of the whole subject,' &c., &c. Mr. Q. presents in this book 'the result of more than twenty years experience in extensive apiaries.'—Our bee-keepers considered his call very opportune, and availed themselves of his experience to detect a contagious disease which one swarm was affected with. It had been noticed that the swarm seemed weak and unhealthy, but the cause was unknown. He advised to take up the swarm and remove the bees to another hive, which, with his assistance, was immediately done. The other hives were examined, and found healthy and prosperous.

Friday, 16.—A bright, breezy day, one to be enjoyed out-doors, if one has health and appetite for active labor. Several groups might be seen scattered about the domain engaged in ditching, setting strawberry plants, sowing parsnips, and other garden seeds, &c., &c. E. H. H. and corps are quite indefatigable in the strawberry department, setting out new plantations, and cultivating the old ones. Three or four acres are being set out to strawberries this spring.—The Suspension Bridge, (which was built last year across the creek to facilitate communication with the new farm on the opposite side, and which was swept away last fall by freshet and flood-wood,) has been this week rebuilt, and raised above high water mark. The original cables were used again as they were not carried away, but only broken.

Saturday Evening, 17.—An interesting journal from Wallingford, from which we give the following extracts. The first paragraph is taken from notes of an evening meeting.

"Mr. C.—What we want more than anything else, is a spirit of meekness. That spirit makes us tender-hearted, loving and forgiving toward each other. It keeps in mind the end of our calling and organization, which is union with Christ and the Primitive Church; and if we meet with all sorts of temptations and trials in our outward course as a body, God is making use of them to polish and refine us, so that we can flow together and condense into one."

"The event of Mr. Thacker's leaving Wallingford for Oneida elicited the following remarks from Mr. C.—'I think Mr. Thacker's stay here has brought about a marriage between the horticultural department at Oneida, and that at Wallingford. He hoped Mr. T. would be blessed and prospered till all the land between the two Communes should be converted into a garden.'

"Mr. — offered himself for criticism. He was commended for a cheerful, good natured spirit—is conscientious and faithful—one whom it is easy to approach and obtain information from, which makes him successful as a teacher. He is rather slow in making up his mind to new things—changes, &c.; but when he does decide, is hearty in it. In the matter of coming to Wallingford from Oneida, he was willing to come, but did not want to be *jerked* into it, without making any preparations. So here in our family, to be jerked from his services in the sick room, into the horse-barn, will not elicit from him any hurrahs!—But in all places where he takes responsibility, he will be faithful. His loyalty to the truth, his love for God, and for Mr. Noyes and not anything superficial, was thought to be what binds him to the Community."

Some criticism of the tendency to excessive chess playing, manifested by some members. The effect was detrimental to business, and to prompt habits of industry. It has been common to see a group gathered around a chess-board, the lookers-on apparently as much interested and absorbed as the active opponents; and the result has sometimes been that the party would get so deeply enlisted in the game that the bell calling to work would not be heeded, and a half hour would be subtracted, almost imperceptibly, from the time allotted to business. The exhortation and criticism was thought to be timely, and seemed to be appreciated, and thankfully received.

Sunday, 19.—By custom and common consent this first day of the week is given up pretty generally with us to relaxation and repose, each one being free to worship God according to the dictates of his own conscience, with none to molest or make afraid. To-day has seemed to be characterized by unusual quietness. We are surprised sometimes, when we think what a swarm of folks there is here, that so much *silence* and *invisibility* can be preserved.

Monday, 19.—The flower-garden is assuming an attractive appearance again under the manipulations of our amateur, S. S. H., and others.—The fountain has emerged from its winter covering, unscathed by frosts, and by the aid of a new force pump which our machinists are fitting up, we expect to see it shortly in full play again. The early spring flowers, viz., violets, daffodils, jonquils, polyanths, &c., are out in full feather.—Our chief of the silk-peddling department,

A. W. C., has lately returned from New-York with a fresh supply of silk, and a new impulse seems to have been given to the business. Two of our associates, G. D. A. and J. R. I., left us this morning with bags laden with the silken treasure. The former goes out on a retail trip in Western New York, and the latter for a long wholesale trip in the Western States, Ohio, Indiana, &c. Others are preparing to take their departure on different routes in a few days. Our peddlers have established routes, which radiate now in almost every direction, and a pretty regular intercourse is sustained with the customers on their several routes, who depend upon us more or less for supplies of silk. It is a common practice with the peddlers, before leaving home, to invoke the protection and blessing of heaven, and the sympathy and fellowship of the Community. Our hearts always readily respond to such appeals, with a God speed to their mission.—Garden work to-day on the raspberry plantation—setting new plants, and pruning and cultivating the old ones. **Evening.**—An edifying meeting, which signifies with us a meeting of hearts; flowing together in the mutual confession of Christ, and aspirations for more perfect unity, and fellowship with him and with the Primitive Church. Thankfulness was expressed for God's mercy in giving us so favorable an experience with the measles, and protecting us from any serious evil.

Tuesday, 20.—A rainy day, giving opportunity for doing sundry 'odd jobs,' that are always in waiting, especially in such a Community as this, for such occasions. The horticulturalists, however, were ambitious to finish setting out the new orchard of apple and cherry trees, (250 of the former, and 50 of the latter,) that had been in progress several days, and so availed themselves of the intervals 'between showers' to complete the job. This orchard is located on the western part of the domain, the most elevated, warm and sheltered land that we have, and we shall watch the result with interest. Several customers to-day for fruit trees. A rainy day seems to be the signal for the flocking in of such customers. **DEPARTURES.**—L. Vanvelzer for Syracuse, Oswego, &c., with silk. S. Newhouse with preserved fruit, tomatoes, pie-plant, steel traps, and a lot of muskrat furs caught this spring by the boys, for the Syracuse market. **Evening.**—Talk about the measles, which is naturally a topic of considerable interest with us at present. It was asked why we are susceptible to this and a certain class of diseases but *once*? It is a well established fact, and a curious phenomenon, that has never been very satisfactorily explained. It was thought that many spiritual diseases that we have experienced, or were subject to, were similar to the measles in this respect, that they are not repeated—we do not have them but *once*: the fire runs through and consumes all the *tinder* there is in us of *that sort*. The text respecting Christ was quoted, 'The prince of this world cometh and findeth nothing in me,' as an encouragement for us to fight the good fight, and become like him.

The following letter read in our meeting this evening from our brother, M. L. Worden, at Putney, to J. H. N. who is our present dairyman, is quite suggestive and interesting, though not altogether new to us. We insert it here, thinking it may not be unacceptable to our readers as a specimen of dietetic radicalism that is fermenting in some minds. There are a good many in the Community who would probably subscribe heartily to the sentiments of this letter, and who would vote for their practical adoption, while a good many others who are less fond of 'simple milk' as an article of diet, would not be suited; and our present course of eating milk freely, and at the same time making what butter and cheese we can, is probably the best compromise for all parties that at present can be made.

"I congratulate you on being at the dairy-house, and sympathize with your work. The dairy is at present one of our principal sources of subsistence. Should we not seek to make the most of its proceeds? *New milk* is generally liked, is wholesome to young or old, and is probably worth from 30 to 70 per cent more as *simple milk*, for food, than it is changed from milk to butter or cheese. Then why labor to impair that which is good, and cannot be made better? Cream is better than butter for most uses. It may be wise and best to make butter or cheese for future use from a surplus of milk, if there is more at any time than can be used in its simple state. 'Skimmed milk' ought to be repudiated as food. But by having milk to use through the year, and using it new and fresh for food, in place of having it all at once, and using it up in butter, milk, and whey, so working hard to impoverish and depreciate what is already good and cannot possibly be

better, seems to be going a great journey to find a thing near and at hand. Meals of bread and milk, especially with an addition of pie, cake or fruit, are satisfactory, and how much time and labor saved in the preparation! I like butter and cheese, and consider them 'good things'; but are they the best? and can we afford to throw away in whey &c., what would make three or four good meals, and easily got, for butter or cheese enough for one? These thoughts are humbly submitted, with love. Yours for improvement.—A. L. W."

The Resurrection.—Discourse by a Swedenborgian.

By an arrangement first introduced at this session of Congress, the Speaker of the House invites in rotation the clergymen of the different religious denominations of the Capital, to preach on Sunday morning in the Hall of Representatives. The Washington correspondent of the *Tribune*, reports a sermon preached by the Rev Mr. Fox, a Swedenborgian, on the 4th inst. in that place. The sermon was a discourse on the subject of the Resurrection, from the text John 8: 51: 'Verily, verily I say unto you, if a man keep my saying, he shall never see death.' The discourse, being read in one of our evening gatherings, led to some discussion. The following is the sketch of the discourse as given in the *Tribune*:

"Never were words spoken, said the preacher which concern us more deeply than these. They push aside the curtain which separates two worlds, and show how slight the partition is, though to the natural man it seems an impassable barrier. They bridge the chasm which men call death. They step across the grave and remove all obstacles to the indefinite extension of existence."

"Let us consider the meaning of these words: 'Shall never see death.' The promise is not of a resurrection from the dead. It is not resuscitation for which we may hope. It is a promise of absolute immunity from death—a covenant of absolute, uninterrupted, perpetual life. This text is not an isolated passage. Promises substantially like this are repeated many times. It is the uniform tenor of the teaching of our Lord. In the same chapter we have these words: 'If a man keep my saying he shall never taste death.' Again, in the 6th chapter of John, the Lord says: 'He that believeth on me hath everlasting life.' And again in the 11th chapter: 'Whoever liveth and believeth in me shall never die.' The same assurance is repeated seven times in the 6th chapter of John."

"Such passages abound in the Holy Word. And the immortality which they promise is definite. Whoever accepts the conditions of the promise 'hath eternal life.' Not *will have*, at some future period, in a future state of existence. It is not a promise of a life to be enjoyed in Heaven only. It is, 'He that eateth my flesh and drinketh my blood hath eternal life'—*now*, immediately, continuously. 'He shall live forever' is one form of the promise; not, he shall live for a time, and die, and then be raised to life again, and thenceforth live forever. The text declares that he 'shall never see death.' And in the 26th verse of 6th John it is promised, 'Whoever believeth in me shall never die.' Shall never die. No language could be stronger, or more direct or definite."

"The objection may be made that this cannot be literally true. How can he escape the death of the body? There is, in reality, no such thing as the death of the material body. There is such an *appearance*. But this body can not die; for it was never alive. It is the spirit or soul of a man which lives; but the body, which is composed of the substances of this world, has no life in itself. The living spirit within acts through it and by it, and thus gives it the appearance of life; but it is *only* an appearance. These appearances cease instantaneously when the spirit withdraws; and then we say the material body is dead. We say it has died. And it seems so, and it is very proper to say so; not because it is so, but because this is the appearance to the senses. We should, however, at the same time understand that we are speaking of things as they seem and not as they really are. We speak of the rising of the sun and of the going down of the same; and this sort of language is often used in the Bible. But every one understands that this is only an appearance; that at the very moment the sun seems to be going down, he seems to others to be rising; and both appearances result from the revolution of the earth, and not from any motion of the sun."

"The material body is but a tabernacle in which the man lives for a time for probationary purposes. It is a covering with which the living spirit is invested at the beginning of its existence, and which it soon puts off as a butterfly exorcises his chrysalid coverings. The Apostle Peter so understood his material body; for, in the first chapter of his Second Epistle, he speaks of duties which he must not neglect 'as long as I am in this tabernacle,' adding these words, 'Knowing that shortly I must put off this my tabernacle.' This is the way in which the apostles speak of natural death. 'Put off this my tabernacle.' Peter evidently thought no more of the outer man (as Paul calls the body,) or of ever resumming it, than a butterfly of his chrysalis shed. It was to him but as the striking of a tent in the wilderness, leaving the occupant with no covering between him and Heaven. And Peter had good ground for saying this, for the Lord had instructed him, as he declares, 'Even as our Lord Jesus Christ hath showed me.'"

"The soul is the man. The natural body is but a temporary accessory. When the soul has

left it, the body is not a man. And if it is not a man after the soul has left it, then it was not before. It was but a tabernacle in which a man dwelt. The soul is the man, and it is in the human form. It is a spiritual body. Not a vapor a puff of air, a thing without form or substance. It is a living, substantial, human being; something real; something that can be seen and handled, though not by material eyes and hands, but by spirits and angels. The soul is a spiritual body, that is, a body formed of spiritual substances, a spiritual man. The Bible always speaks of it as such; and common sense, experience, our own consciousness abundantly confirm the Divine teaching.

"St. Paul's testimony, 1st Cor., xv., 44 is direct and definite. He says: 'There is a natural body and there is a spiritual body.' And he speaks of his spiritual body as himself; while the natural body is but an outside which he wears temporarily. And in his Second Epistle to the Corinthians, at the end of the 4th chapter, he says: 'Though our outward man perish, yet the inward man is renewed day by day.... The things which are seen are temporal; but the things which are not seen are eternal. For we know that if our earthly house of tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens.' Can any thing be plainer? Paul saw that his physical body was wearing out with labor, suffering and years. But he says that is a light affliction; for his inward man, his spiritual body, grew stronger day by day. The outer body was temporal. It was very well that it should wear out and be put off. There was a spiritual body within it, invisible to natural eyes, which was eternal. The dissolution of the outer, the natural body, which he regarded as only a tent or tabernacle, in which he was temporarily stopping, would release the inward man the spiritual body, which was not a tent like the other, but something more permanent—and so he calls it a house, a building of God, which would continue eternally in the heavens.

"St. John 'saw under the altar the souls of them that were slain for the word of God,' and heard their voices, and saw white robes given unto them. And again he speaks of seeing 'the souls of them that were beheaded for the witness of Jesus.' He saw also a multitude of the redeemed praising the Lord for their salvation. All of these were evidently human beings, in the human form, with human affections and thoughts. He saw one so glorious that he mistook him for the Lord, and knelt to worship him; but the angel forbade him, saying, 'I am thy fellow servant, and of thy brethren that have the testimony of Jesus.' Peter, James and John saw Moses and Elias on the Mount, talking with Jesus, not as shapeless phantoms, but as men.

"The Bible is full of affirmations of the reality, substantiality and human form of the soul; and that the material body is but a covering—a house of clay in which the man dwells—a tabernacle formed of the dust of the earth, to be resolved to dust again when the spirit enters the world of spirits. This body is of dead matter, in no essential respect unlike other matter. Now, inertia, the absence of life, is one of the universal properties of matter. Spirit is living, matter is dead. The material body has an appearance of life while the living spirit remains in it—and no longer.

"What then is the Resurrection? It is simply the release of the spiritual body, or soul, from its material covering. When the material body falls away, the man stands forth in the Spiritual world, a spirit among spirits. This change is not effected instantaneously. It occupies a longer time with some than with others, but is always accomplished within three days after the heart has ceased to beat. The man rises into the spirit world as truly a man as before. He enters into the society of congenial spirits, and is as active, and as full of life as ever he was in this world. If he is truly a good man he ascends into the heavens, an angel among angels. If a wicked man, he makes his bed in hell."

REMARKS.

G.—This is a pretty good exposition of the doctrine of the spiritual body, or the body within our body, which we have been led to adopt.

N.—It is an advance on the common belief so far as the theory of the dead is concerned, but it does not present a true view of the resurrection. The preacher quotes from the 6th of John, 'Whoso eateth my flesh and drinketh my blood hath eternal life,' but that is not the whole of the passage; he omits what follows,—'and I will raise him up at the last day.' A man's standing up as a living being, in the spiritual world, immediately after death, is one thing; and his being drawn up into the immediate presence of Christ as a living son of God is another and distinct operation. The latter is the Resurrection—the raising up at the last day which Christ speaks of. We may perhaps say that there are several kinds of resurrection. The simple standing up of the soul after death in the spiritual world is in a certain sense a resurrection; but the Resurrection in the full meaning of the term—in the sense that Paul and the New Testament writers present it—is the calling of souls into Christ's own presence, and making them members of his body, and giving them a standing in the spiritual sphere very different from that they enter as mere human beings at death.

H.—One prominent point in the discourse, one that commends itself to friends of the Bible, and that is in advance of the old orthodox theory, is, that death does not make any material change in character. The idea that a man's character remains the same after death as before, is a new doctrine and undoubtedly a true one.

P.—There is one thing about the doctrine of the Swedenborgians, and also of the Spiritualists which I do not like, and which I do not think is true; and that is, they make death a perpetual thing, and the only door into the resurrection. Paul does not treat death in that way. He talks about earnestly desiring to be 'clothed upon with our house that is from heaven.' 'For he says, 'we that are in this tabernacle do groan, being burdened; not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' But the Swedenborgians and Spiritualists make death—the utter separation of the soul from the body—the preliminary to being clothed upon with the resurrection body.

H.—I think that the doctrine of the New Testament is that death, even the death of the body is a horrible thing. Although the New Testament teaches that putting off the body is not death to the soul, yet it presents to us the idea that death will be done away with, that the soul shall not only be redeemed, but the body also.

N.—I do not see how any body can found a doctrine of universal resurrection on such texts as 'he that believeth in me shall never die.'—The promise is to those who believe in Christ. But the Swedenborgian makes it a promise of universal resurrection—all shall stand up in three days—those who do not believe as well as those who do. It is undoubtedly true that men do live as spiritual beings after death, but I do not think the texts he quotes refer to that state. The fact that one believes in Christ, is the cause of his never dying. 'He that hath the Son hath life, and he that hath not the Son hath not life.' The promise of not seeing death was given specially to those who believe. Then there is the further promise,—'I will raise him up at the last day,' which was united with the same speciality of believing. With those texts in mind, and with the doctrine of the spiritual body which that discourse presents, and which I accept, I should say the resurrection may be fairly considered, and spoken of in at least three senses, viz: 1, The state of the lowest sphere, where human beings stand up after death in the continuance of life; 2, the sphere of those who believe on Christ, are delivered from the fear of death, and obtain in spirit a victory over it, and in laying off their bodies find their experience different from that of other men; 3, the state which Christ speaks of when he says, 'I will raise him up at the last day,' that is, when men are brought into the presence of Christ, and installed as members of his everlasting body.

B.—I should think the fallacy of the Swedenborgians, and the Spiritualists in general, who have so much to do with the state after death, is in their leaving out Christ and all reference to him as the condition of everlasting life. There, it seems to me, is where this Swedenborgian fails; in holding up the promises of everlasting life, but leaving out the condition of those promises—that Christ only has immortality. It is in Christ, and through Christ, and by the faith of Christ, that the resurrection becomes possible.

Plea for the Birds.

A writer in the *Tribune* deprecates the wanton destruction of the small insect-eating birds, which is carried on in this country, especially in the neighborhood of cities and towns, and makes the following plea for their preservation:

"The utility of these small birds, as insect destroyers is incalculable, as cannot be disputed, when we state, that in 1800 the fact was ascertained by the Rev. Walter Trevelyan of Long Wilton, in Northumberland, whose children brought up and tamed a chimney swallow, which had casually fallen from its nest, that this single little bird consumed daily from 700 to 1,000 house flies. Now, estimating the period, of the swallow's sojourn among us at five months, from the beginning of May to the end of September, we have 150 days, more or less, on each of which every swallow consumes its thousand winged insects, making 150,000 of these plagues and destroyers to every swallow, in every season. When one takes into consideration the countless multitudes of these little birds which pass their summers and rear their young among us; when one reflects, that during the months through which they are resident among us, there are scarcely ever, at any moment, between sunrise and sunset, in

any place whatever, less than a score, and often nearer a hundred of these swallows at work at once in pursuit of their insect prey, within the limited space comprised by the vision of every individual observer, he cannot fail to be penetrated with wonder and astonishment, as he perceives how impossible the attempt to approximate the aggregate number of swallows and martins, alone, which are constantly employed in cleansing the air of the various kinds of winged insects, from the great dragon-flies down to the almost invisible gnats—much less to arrive at the numerical amount of the insects consumed. It is probable, nay, certain, that if the number of the latter could be ascertained, a ready penman could not, in a month's labor, inscribe on paper the ephors representing the sum total of the minute enemies from which we are annually delivered by this one family of birds alone. But this family is not alone in the work of freeing us from the tribes of ephemerae, alluded to above; for the flycatchers, the wagtails, the warblers, the wrens, the thrushes, all occupy themselves, more or less, in the pursuit of these creatures, either in their perfect winged shape, or in their earlier condition, as perfect caterpillars, larvae, or chrysalids; and of course all contribute to prevent their increase into an overwhelming and overpowering pest. Other classes and families of birds declare a similar war on the small aphides, which produce from their excrements the well-known honey-dew that covers the leaves and grass at times with a thick, slimy coating, and which are ruinous destroyers of the hopes of the fruit-grower; others, again, as the crows and grackles, dig up and devour the grubs which consume the germinating seeds of the cereals and leguminous plants; while others, as the snow-buntings and the daws in England, or the Rhinoceros birds in Southern Africa, feed on the living parasitic torturers, which in their turn feed on the flesh, yet alive, of the domestic animals, the sheep and cattle of our folds and flocks; or as the woodpeckers, *vervils* and nutcrackers dig out of the timber trees of our forests the grubs of various kinds, which perforate the wood in all directions and render it utterly valueless as timber. Some of these birds, it is true, at certain seasons become themselves in a limited degree destroyers of the gardener's, the farmer's, or the fruit-grower's crops; but the degree is in general a very limited one, and the small destruction which they perpetrate is not equal to the ravages of a single one of the insects, whether in its larva or its perfect form, of which they are the appropriate consumers.

"The warbler, it is true, will now and then levy an assessment on the green-peas, the cherries and the currants; the crows will, occasionally, dig up the kernels of corn, instead of the out-worm or slug of which it is in pursuit; the grackles and buntings will, at seasons, ravage the rice crops or other cereals of the Southern planter or Northern farmer; still, the benefit conferred on him by each and every bird is as 1,000 against 1 to the loss which it works to him. And this is evident to any one who will consider the fact that every caterpillar, or larva of any of the winged insects, if allowed to become a perfect reproducing animal, deposits its eggs almost by myriads, and becomes in time the parent of innumerable destroyers.

"Partly from a misapprehension of the actual benefits and injuries which accrue to them from the operations of these small birds, partly owing to an indescribable indifference and recklessness, the farmers of the United States have, until very recently, either themselves destroyed their best friends, as if they had been their worst enemies, or have allowed or connived at their indiscriminate slaughter at all seasons, while laying, while setting, while rearing their young, by wanton, reckless boys, or full grown men, too idle to work; for the most part the hangers on of small village taverns, or the German portion of the population, who are unrelenting bird-destroyers and pot-hunters, until the woods, the fields, the gardens, the orchards and the stream margins are voiceless, silent and deserted; and, in proportion as the beautiful and harmless little birds are exterminated, the odious and harmful insects are on the increase; and the crops of all kinds, the flowers, the fruits, the vegetables, the cereals are declining annually in value, and in some localities are actually threatened, so great and rapid is the progress of deterioration and diminution, with absolute obliteration from the lists of American produce.

"The other class of animals to which we have alluded as the game of the country, and which are equally in process of annihilation with the small birds, are also valuable to the farmer as destroyers of the seeds of weeds and noxious plants on which they feed in preference to grain, and consequently as cleansers of the tilled lands, pasture, and meadow soils from injurious vegetable existences in almost as

large a degree as the small birds are cleaners of the earth and air from obnoxious animal or insect life."

Literary Pottery.

The Assyrians, unlike other nations of antiquity, employed pottery for the same objects, and to the same extent, as papyrus was used in Egypt. Thus bulletins recording the king's victories, and even the annals of his reign, were published on terra-cotta cylinders, shaped like a rolling-pin, and usually hollow, and on hollow hexagonal prisms. These are of a remarkably fine material, sometimes unpolished or unglazed, and at others covered with a vitreous silicious glaze or white coating. On the cylinders the inscriptions are engraved lengthwise; on the prisms they are in compartments on each face. Each wedge is about the eighth of an inch long, and the complicity with which the characters (a cuneiform writing-hand) are arranged is wonderful, and renders them exceedingly difficult for a tyro to read. Those hitherto published or known, contain the annals of the reign of Sennacherib, and the preface of the reign of another king.

Sales of land and other title-deeds were also inscribed on pieces of this polished terra-cotta, and in order to prevent any enlargement of the document, a cylinder was run round the edges, leaving its impression in relief; or if the names of witnesses were affixed, each impressed his oval seal on the wet terra-cotta, which was then carefully baked in a kiln. The celebrated cylinders of carnelian, chalcedony, and other substances, were, in fact, the official or private seals by which the integrity of these documents was attested. These title-deeds are portable documents of four or five inches square, convex on each side, and occasionally also at the edges. Their color varies being a bright polished brown, a pale yellow, and a very dark tint, almost black. A large chamber or library of these archives, comprising histories, deeds, almanacs, and spelling-books was found in the palace of Sennacherib at Konyunjik. It is supposed that altogether about twenty thousand of these clay tablets or ancient books of the Assyrians, containing the literature of the country, have been discovered. Thus, while the paper and parchment learning of the Byzantine and Alexandrian schools has almost disappeared after a few centuries, the granite pages of Egypt, and the clay leaves of Assyria, have escaped the ravages of time, and the fury of barbarism; but the idea of issuing journals, title-deeds, inventories, histories, prayers, and poems, not from the press, but from the kiln, is startling in the nineteenth century.—*March's History of Ancient Pottery.*

SUCKING UP WATER FROM SAND.—Livingstone, the African traveler, describes an ingenious method by which the Africans obtain water in the desert:

"The women tie a bunch of grass to one end of a reed, about two feet long, and insert it in a hole dug deep as the arm will reach, then ram down the wet sand firmly around it. Applying the mouth to the free end of the reed, they form a vacuum in the grass beneath, in which the water collects, and in a short time rises to the mouth. It will be perceived that this simple, but truly philosophical and effectual method, might have been applied in many cases, in different countries where water was greatly needed, to the saving of life. It seems wonderful that it should have been now first made known to the world, and that it should have been habitually practiced in Africa probably for centuries. It seems worthy of being particularly noticed, that it may no longer be neglected from ignorance. It may be highly important to travelers on our Western deserts and prairies, in some parts of which water is known to exist below the surface."—*N. Y. Tribune.*

—The burdens of life which to-day may seem almost too heavy for endurance, may to-morrow become light as air; not by any change in themselves, but by the increase of the believer's strength.

—"Music," says Martin Luther, "is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy; for it removes from the heart the weight of sorrows and the fascination of evil thoughts. Music is a kind and gentle sort of discipline; it refines the passions and improves the understanding. Even the dissonance of unskillful fiddlers serves to set off the charms of true melody, as white is made more conspicuous by the opposition of black. Those who love music are gentle and honest in their tempers. I always loved music," adds Luther, "and would not, for a great matter, be without the little skill which I possess in the art."

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